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LINCOLN AND GORGIAS AGAIN

Professor Smiley's interesting remarks upon Lincoln and Gorgias will perhaps admit of a slight supplement. The sources of his style and the form of his thought are plainly to be found in his early reading. He knew the Bible well and the Bible abounds in precisely those figures to which Professor Smiley calls attention. The most colossal example of anaphora is to be found in the fifth chapter of Matthew, where no fewer than nine verses begin in the same way. Next to the Sermon on the Mount come the Psalms, where instances may be had on every page. The letter to Horace Greeley shows the manifest influence of legal language which did much to make his statements clear and his meaning unmistakable. It may be noted that he likes the dilemma, which is especially legal. In a similar way one can find the source of the Lincoln stories in Aesop, whom he read eagerly. Take for examples the Blondin and Jack Chase stories in the same Everyman's volume, which are essentially fables. Lincoln is the American Aesop, and here we really have a Greek source. I of course agree that Lincoln was not unconscious of the existence of an art of speech, but cannot admit "the divine intuition." He employs the figures he found in his slender reading and is lacking in those which are not to be found there.

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MR. ELMORE'S THREE PASSAGES OF TACITUS' *AGRICOLA*

Cap. 19. 4: "Namque per ludibrium adsidere clausis horreis et emere ultro frumenta ac ludere pretio cogeantur."

It is a mistake to think that *ludere* is either impossible or difficult. The crowning hardship was that "they were compelled to gamble with the money which they had brought to buy grain." Roman soldiers were notorious gamblers and easily fleeced the natives. The trick is not old. Only last month a Belgian gentleman told me of a well-to-do citizen of Brussels who was compelled by a German to play cards for money, a polite way of taking it from him. Of course the Roman soldier was an adept with the dice.

Cap. 30. 4: "Nos terrarum ac libertatis extremos recessus ipse ac sinus famae in hunc diem defendit; atque omne ignotum pro magnifico est."

A very common meaning of *sinus* is "fold" or "pocket" and it has a belittling sense. Thus *omnis propior sinus tenebatur* can only mean "every nook and corner to the south was in our possession." So *sinus imperii* means "a cranny of the empire." Not one example quoted will bear the translation "peninsula." Jutland is "a corner" inhabited by a *parva civitas*. We should translate "Only our situation at the edge of the world and of liberty and the meagerness of information has been our defense to this day; and anything unknown possesses a glamor."

Cap. 31. 5: "Nos integri et indomiti et in libertatem, non in paenitentiam laturi . . . ostendamus, quos sibi Caledonia viros seposuerit."

This passage can be interpreted easily as it stands, but it must be recognized that it is sheer poetry imitated chiefly from the first book of the *Aeneid* (ll. 39 ff.). The difficulty with *laturi* lies in the failure to observe that it bears the meaning of *fert* in the phrase *natura fert*, "has a tendency in a certain direction." Translate "prone by nature to liberty and not to submission." Of course this is a singularly pregnant use of the participle and pardonable only in a poetic passage. The use of *fero* is evidenced for Tacitus at the end of the last section in Harper *s.v.*, which, by the way, is a shocking jumble.

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QUOTATIONS FROM THE BIBLE IN ROMAN LITERATURE

In Mr. Max Radin's able article on "Roman Knowledge of Jewish Literature," in the December number of the *Classical Journal*, I find this statement: "Only once does a Roman specifically show that such a book as the Bible exists." Mr. Radin then quotes from the *περὶ ὕψους* of the Pseudo-Longinus § 9, 9: ταύτη καὶ ὁ τῶν Ἰουδαίων θεσμοθέτης, οὐχ ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θεοῦ δύναμιν κατὰ τὴν ἀξίαν ἐχώρησε καξέφηνεν, εὐθὺς ἐν τῇ εἰσβολῇ γράψας τῶν νόμων, "εἶπεν ὁ Θεός," φησί· τί; "γενέσθω φῶς καὶ ἐγένετο· γενέσθω γῆ καὶ ἐγένετο."

May I offer another quotation from the Old Testament (Exod. 3: 5) which I found imbedded in the writings of a somewhat more obscure Roman. It is in a treatise *περὶ τῶν τοῦ λόγου σχημάτων* (Spengel 3, 145, 6 f.). The anonymous author of this treatise mentions Hermogenes and other writers of the second century A.D. He dedicates his work with the memorable phrase φιλοπονώτατον τέκνον καὶ εὐλαβέστατε Ἰγνάτιε and says that he is expecting divine assistance in his undertaking. In the body of the treatise (134, 28) he quotes ὁ θεολόγος. He concludes his treatise with: Τέλος· τῷ θεῷ δόξα εἰς τοὺς αἰῶνας Ἀμήν. The quotation from Exod. 3: 5, is λῦσον τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ σὺ ἕστηκας γῆ ἁγία ἐστί.

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